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The Baptist Record



"THY KINGDOM COME"

OLD SERIES, VOL. XXXX.

JACKSON, MISS., JULY 18, 1918.



NEW SERIES, VOL. XX. No. 29.

The boys are still crossing the water at the rate of 70,000 a week.

Dr. W. A. Hewitt recently assisted Pastor W. E. Thompson in a good meeting at Lake.

The editor is this week in a meeting in his church at Pelahatchie where Dr. W. A. Hewitt is preaching.

Rev. C. T. Willingham is back from Japan on furlough which will be spent in Richmond and Raleigh.

Texas has a woman candidate for state office. Miss Blanton is running for state superintendent of education.

Thanks to the American Baptist Publication Society for a copy of the Baptist Year Book. The price is fifty cents.

Lend me your eyes! For picking up interesting bits of world news the Baptist Standard takes the cake among weekly papers.

It is said that prohibition has nearly ruined the Rescue Home in Houston, since the abolishing of saloons there is nobody to rescue.

The Baptist Record has the largest and best assorted stock of Bibles and Testaments in the State and will be glad to quote you prices.

Pastor Dodds of Shreveport, has been given a leave of absence by his church at Shreveport that he may go to France and preach to the soldiers.

Rev. W. A. Sullivan, pastor at Belzoni, assisted Pastor J. A. Johnston in a meeting at Bond last week. There were ten additions to the church which seemed much revived.

Be sure to report the good news of your meetings this summer to the Record and tell us how many new subscribers you got on the proposition for July and August at \$1.50.

Dr. A. J. Dickenson resigns the First Church, Birmingham, and it is said will run for Congress. We have no doubt he will make as good a Congressman as he did a preacher.

The wife of a clergyman warned him as he went off to officiate at a funeral one rainy day: "Now, John, don't stand with your bare head on the damp ground."—Tit-Bits.

W. T. Graves who graduated in May at Mississippi College, will teach the high school next session at Arcadia, La., preaching also two Sundays here and two at a nearby point.

Dr. Fred Hale died recently at Lexington, N. C., where he was pastor. His boyhood home was at Starkville, Miss., and he is well known for his evangelistic gifts all over the South.

The China Inland Mission the past year had one of the best in its history. The receipts were \$35,000 more than the year before. Many other mission societies show an increase in gifts.

Waldo Bailey, son of Dr. T. J. Bailey of Jackson, after special training at the A. & M. College, has gone to Boston where he is assigned duty by the government in the merchant marine service.

Dr. B. H. DeMent preached in Jackson Sunday, in the morning at the First Church and at night at the Second Church. He reports the outlook for the Baptist Bible Institute in New Orleans bright.

Is Mr. Hindenburg dead or is this a species of camouflage?

The Baptist World has an advertisement beginning "Beat Germany." Just under it is another adv. beginning with a mouthfilling German name as funeral director. He might go back home and get busy.

The people of Pelahatchie recently subscribed \$1,700.00 to the Anti-Saloon League to help make the nation dry. Of this amount \$1,500 was given by Mr. Stewart Gammill, head of the great lumber company at that place.

Already there is a scarcity of preachers in our churches, and if the army is doubled, which it is sure to be, more preachers will be required for army work. It is time for us to pray the Lord of the harvest to thrust forth laborers.

Mr. W. H. Robinson, an alumnus of Mississippi College, who has been a successful teacher, is now a Y. M. C. A. secretary at Camp Shelby. He has been for six months at Camp Jackson and was glad to get back to Mississippi.

The Christian Index of Georgia, says that in the past ten months over 4,000 new subscribers have been added to its list, and this was done "through the unselfish service of volunteers," and without offering any premiums or discounts.

By the time Richard H. Edmonds, Dr. R. H. Pitt, Dr. C. C. Brown and others get through with those letters between an English aviator and a German mother whose son he had killed, there won't be enough left to make a humming bird's nest.

Ex-Gov. A. H. Longino attended the meeting of the new "Board of Ministerial Relief and Annuities" held July 10th at Dallas, Texas. This board was created at the last meeting of the Southern Baptist Convention and was located at Dallas.

The Baptist World announces that Rev. E. B. Hatcher, D.D., will assume management of the paper and business about the middle of August. Dr. Hatcher is already a well known writer and his new field will furnish him a large opportunity for usefulness.

"In your sermon this morning you spoke of a baby as 'a new wave on the ocean of life,'" said the church warden to the vicar. "I did," replied the vicar; "it was a poetic figure of speech." "Don't you think a 'fresh squall' would have hit the mark better?"

Rev. J. A. Ousley held a meeting at Zama, near Koclesko. A new church was organized with 36 members, seven of whom were received by baptism. He was helped by Tyndale Keen of Weir, in the singing and Carlton Edwards of Chester, in the hours of prayer.

Rev. Jos. Canzoneri and Miss Mable Barnett were married at Carthage, July 11th. The groom is a graduate of Mississippi College, known for his singing, now doing Y. M. C. A. war work, and the bride is a graduate of Hillman College. Our best wishes go with them.

Editor Pitt of the Religious Herald, had his recent birthday made glad by friends who brought congratulations and tangible evidence of the esteem in which he is held. May there be many more such occasions of this golden penned contributor to the weal of the Kingdom.

"Tommy Mason" is superintendent of the construction force which broke the world record by completing and launching a ship in 27 days. When Mr. Schwab asked him the secret that he might pass it on to other shipyards, he replied, "No booze, that's the secret."—Biblical Recorder.

We have seen nothing that sounds a clearer, truer note than the article by Dr. Gambrell in last week's Baptist Standard on "The Papers and the Union Movement," which we reproduce in the Record. It came to hand after the editorial in the Union Movement in this week's paper was written.

Evangelist J. B. DeGarmo is in a three weeks meeting at Somerset, Ky. He asks the brethren to remember the meeting in prayer. He highly commends Mr. Frank E. McVary who has been with him as a singer for over two years, but who now proposes to enter Moody Bible Institute in January.

Dr. Ben Cox of Memphis writes: I shall be very glad if families out of Memphis who have relatives at Park Field would send me their names and addresses. I wish to extend them a cordial invitation to attend Central Church, and I also desire these names that I may present them for special prayer at our noon meeting.

A Georgian from up in the mountains came to town on his annual trip with a load of corn, sweet potatoes and other produce to exchange for groceries. As he neared the city he saw a sign: "Speed Limit 15 Miles an Hour." Prodding his oxen frantically with a stick he muttered: "By golly! I don't believe we can make it."—Ex.

Foreign Secretary of the German empire, Von Kuehlman has resigned. It is thought to be the effect of his speech in the Reichstag in which he said Germans could not hope for victory by force of arms alone. Whether this was displeasing to the Emperor or whether he said it at the suggestion of the Emperor and then was made a scapegoat is a matter of guesswork at present.

Some writer in the Christian Index calls attention to the fact that the more favorable condition in our armies in France dates from the 30th of May, the day set apart by the President and observed by the people as a day of prayer and fasting for the success of our arms. We ought still to pray and not faint, especially now while the great drive of the Germans is again threatened.

Instead of the monied interests being employed to precipitate war between this country and Germany, it now is becoming evident from investigations by the department of justice that German money was being secretly used in this country to buy the influence of papers, the sale of German bonds and other ways of influencing public opinion and preventing action prejudicial to Germany.

The manufacture of beer and liquors last year incurred the following enormous waste: 29,800,000 bushels of grain; 66,000,000 tons of coal; 200,000 freight cars; 64,000,000 pounds of sugar; the time of 289,000 men, valued at \$4,000,000,000. All this waste has been incurred in the interest of a useless luxury; we should have said a hurtful luxury. Beer is not a necessity. Flour and sugar, coal and freight cars, men and money, are all necessities to winning the war.—Christian Index.

"FOR HE WAS A GOOD MAN."—
Acts 11:24.

Victor I. Masters, Supt. of Publicity.

In hunting for a heading under which to speak of the retirement on pension of Bro. M. Welch from the service of the Home Mission Board, I have found the testimony of the Scriptures to Barnabas, who gave himself freely to making possible the successes and to increase the usefulness of others. This fits Brother Welch.

Barnabas was "a good man, full of the Holy Ghost and of faith." The record of twenty-five years of devoted service to Southern Baptists in an inconspicuous but important place, justifies a similar testimony to Brother Welch, the full powers of whose life have been given to the work of office assistant of the Home Mission Board.

The accumulating years began to weigh heavily on his shoulders. The exacting and endless details connected with the office position he held began to tax too severely his physical powers. At the annual meeting in June the Home Board, in the line of his own expressed desire, retired Brother Welch on a pension. It is modest in amount, but is adequate to provide for the needs of one of his simple and quiet manner of life. It was a worthy recognition of faithful service, and Southern Baptists will be glad to think that they are taking care of one who for a quarter of a century on a modest salary, which was in the early years less than a living, cheerfully gave them in faithful service the power of his life.

Brother Welch began his work with the Home Board under the secretaryship of Dr. T. Tuchenor, who was devoted to his associate. He has since served in the administration of Drs. McConnell, Kerfoot and Gray. He is a layman, and for years has been an honored deacon of the Second Church of Atlanta, of which his father-in-law, Dr. Henry McDonald, was once pastor. His uniform kindness and thoughtful helpfulness to brethren throughout the South who have had occasion to write him in relation to the Board's work, or whose business or pleasure brought them to the office of the Home Board, have won him the warm esteem and appreciation of many of God's people, while his thoughtful consideration of his fellow-workers in Home Missions, both at home and away, have won from them an affectionate system, which is a tribute all may covet but which only unselfish service and tact can win.

To me, his fellow-worker for now nearly ten years, the evidence of this esteem of the brethren have been the more cheering when I have connected them with the inmate modesty and lack of assumption of my friend. Official proprieties necessarily tag after and often restrain otherwise suitable expressions from any of us who may happen to serve in an official place. But I would be false to the better instincts of my heart and do unwarranted discredit to the generous spirit of Southern Baptists, did I not use the occasion to set down here something of what I feel concerning the sterling worth of my comrade, a true and faithful layman who for so many years did an important though inconspicuous

service for our Southern Baptist people.

More lucrative offers came to him, but had no weight. Ever ready to assist the Board's Corresponding Secretary in keeping fully and promptly in touch with the hundreds of administrative details, Brother Welch never failed to find time to aid, as he might, any Baptist from anywhere whose work called him to the Board's offices. It was his youthful desire to be a minister. Prevented from this by what he considered providential circumstances, with a devotion and happy-heartedness quite equal to that expected of the ministry, he gave all the best years of his life to looking after the affairs of the Kingdom.

May the Lord graciously bless with comfort and beauty the declining years of this truly good man; May the good which he has done to many, give to his own life cheer and renewal of strength, and that faith that is strong to serve or to wait, which he has often inspired in others. And may these last years be the happiest, the fullest and the richest of all his years.

Home Missions Rooms, Atlanta, Ga.

AT CAMP BEAUREGARD.

I recently wrote a number of letters to mothers whose boys were saved in our gospel meetings just before they left for France. The letters which I am getting in reply gives encouragement and inspiration to us to go on in our work. One mother writes:

"Dear Friend:

Your letter received yesterday and you cannot imagine the great joy it gave me when I read of my darling boy's conversion. I have two boys in service and only one of them at home. If there are any boys over there who have no mother or people and would like a friendly letter to keep them from being lonely or homesick, tell them to write to me. I feel like I want to do something for some other boy."

Another writes as follows:

"Dearest Friend:

Your blessed message received and will say I was never happier in my life. It seems to me like I can't stand on this earth, I just want to soar away to meet my blessed Saviour. Yes, that boy is the idol of my poor heart as I have almost lived on my knees since he enlisted, as I knew his spiritual condition, but thank God, my prayers are answered. He is my only child, and me a lonely widow. His father died when he was eleven months old so you can have an idea how I have worried about his condition. Although he was always a dutiful son, he was not a Christian. I will never get through praising you for breaking such blessed news. Glory to God, I am so happy, bless His Holy Name. I could not read for praising God. But the last letter I received from him he said "Mamma, I know you are praying for me and know your prayers will be answered, so I feel satisfied if he should fall on the battlefield. I have a sweet hope of meeting him for I have striven to live a Christian life since I was twelve years old. I am an invalid now but I can praise God just as good as if I did not have a physical defect. Pray for me. Oh yes, I

pray for you every hour of my life. I do beg of you to pray for my boy, too, that he may continue as a soldier for Christ, asking God to care for Y. M. C. A. all over our land and country. I had rather hear this message than to hear he was captain of an army."

This army work is glorious.

Cordially yours,

M. E. DODD,

Camp Religious Work Director.

A MISSISSIPPIAN BACK HOME.

Dear Record: I recently visited in part the stamping ground in Mississippi where I ran the gamut of life for more than fifty years. I found grand children of my earlier friends in occupancy with few exceptions, and right well did I enjoy their presence and the memory of former days spent with parents and grand-parents. I venture this beatitude, Blessed is he who finds pleasures in his memory-book, and who has repented of any sorrow he occasioned.

I was fortunate to have the company of Eld. J. S. Berry of Tupelo, muncih of the time. His attainments in knowledge with wisdom to express it entitles him to be as a Samuel among his brethren. He is Pauline in Scriptural exposition, kindly critical in contrasting beliefs, a friend of men, and a benefactor of orphans. Many honor him with love and confidence, and his children also rise up to call him blessed."

I attended what was intended to be a Fifth Sunday Meeting of the Tishomingo Association at Wheeler, but the brethren were conspicuous for their absence save a few of the "locals." Prominent among these were Eld. L. D. Roberts, an earnest and instructive preacher. His ability and genial spirit justify him in putting full time in the ministry. Deacon Ed Muso has his name "writ large" among his brethren as a sincere lover of the Kingdom and of men. The Methodist pastor at Wheeler gave his presence and some helpful talks to the meeting.

It was said by some of the brethren that the Tishomingo Association was dead or asleep, made so by "the war." War sometimes asphyxiates the religious actions and passions of men. To such let it be said, "Awake thou that sleepest and arise from the dead, and Christ will give thee life."

I was told elsewhere that non inter-communion" was observed by some Baptists. That is, members of one Baptist church refusing to partake of the Lord's Supper with another Baptist Church. Yet the advocates of "Non Inter-Communion" justify the preaching and baptizing for other churches, by limiting the privilege of the Supper by the authority of discipline. Discipline must not be overlooked. (There will be a great reformation when strict discipline is observed.)

Back to the point: It is admitted that the Passover and the Supper are analogous types of the Lord's crucifixion. When the Passover was instituted the following instructions were given concerning the "sojourner" Ex. 12:48-49: "When a stranger shall sojourn with thee and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; for

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no uncircumcised person shall eat there of. One law shall be to him that is home born, and unto the stranger that sojourneth among you." One law governs both the home born and the sojourner. Obedience to the "one law" must be recognized. Paul addressed the Corinth church with all that in every place call upon the name of Jesus Christ our Lord."

There is an Inter-Fellowship among Baptist Churches. This is recognized by the transferring of membership from one church to another on the same faith and order. We all were baptized before becoming members of our first church. Baptism was not required to join the second or others. A denominational fellowship covers all Baptist churches, as the seamless robe of the Savior covered His under garments. "So nigh to the great warm heart of God" are all who obey His blessed will, that they almost feel it beat.

I wish I could have found the Record in more homes.

L. R. BURRESS.

Jonesboro, Ark.

THE PRODUCT OF CHRISTIAN EDUCATION.

E. M. Potest, D.D.

A few years ago investigation was made of the proportion of leading men supplied by Christian colleges. These were the results obtained. Eight of the nine justices of the Supreme Court of the United States were college men; seven of the eight were from Christian colleges. Eighteen of the twenty-six presidents of the United States were college men; sixteen of the eighteen were from Christian colleges. Eighteen of the twenty-six recognized masters in American letters were college men; seventeen of the eighteen were from Christian colleges. Of the members of Congress in 1905 receiving college education and who were prominent enough to be mentioned in "Who's Who," two-thirds were graduates of denominational colleges. Of the Chinese Assembly at Nankin (1912), which voted the Chinese Republic, three-fourths were products of Christian schools, and the president, Dr. Sun Yat Sen, himself a Christian, led the Assembly in protesting against a policy of vengeance against the Manchus, giving as his reason that he was a Christian. In April of the year the British Bible Society held its annual meeting. There was present a missionary who had spent twenty-three years in Central Africa. Speaking of the people of his field he said: "Owing to the word of God the natives are at peace with their enemies and at war with their vices." The group of such testimony to the fact of Christian leadership and its essential importance in all parts of the world could be indefinitely extended; and surely in the face of such testimony people must rally anew to the maintenance of the Christian college.

The King and Queen of Belgium flew over to England last week to congratulate King George on his royal anniversary. The trip across the channel took only about a half hour in an aeroplane.

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ARMY CHAPLAINS.

I have just completed my training in the Chaplain's Training School at Camp Taylor, Ky. and received my commission as chaplain. I am to report soon for "over there." In regard to the opportunity offered by the position of chaplain, I will say that it is almost boundless. The chaplain is the leader and spiritual guide for one thousand men. He has almost the exclusive privilege of preaching to them visiting the sick and wounded in the hospitals guard houses keeps them in touch with home, organizing them for Bible study, prayer meetings, etc. The opportunity for doing good is only limited by one's powers of physical and mental endurance.

Another thing, there have been a great many unfounded rumors in regard to the restrictions imposed upon chaplains as to their religious services. A chaplain is left absolutely free in his religious convictions, and is not asked to do anything contrary to the teachings and practices of the denomination or church of which he may be a member. It has been talked that he was required to superintend dances, arrange prize fights, card parties, etc. Such has no shadow of foundation.

Another thing, the Baptists of the South are behind the quota allowed the denomination and unless we shall come forward with good men for these places, they will be given to others. The Catholics and Episcopalians have plenty of men in waiting to fill their own places and all those of the others that do not take advantage of their opportunity. It will be nothing short of calamitous to us as a denomination for years to come if we fail to make a showing in this line. The very principles for which this war is being fought are peculiarly Baptist. At the close of this world struggle will be the day of all history for Baptists. The question is will they rise to the responsibilities of that hour? If we as Baptists let our boys go to battle and to death without going to the limit to provide for their spiritual needs now, we shall hardly be moved by a world need then.

Another thing, we need the best, strongest men to be had for this war work of chaplain. So far the Baptists have had more men rejected as unfit than any of the denominations, because as a class our best men have not been applying. Of course, there are pastorless churches here at home and need of strong men to fill them, but as I see it, our first duty is to win this war for liberty and righteousness. Our efforts should be directed to the point of greatest need in case we cannot cover all the places of need equally well. Certainly, there could be no greater need for us than to minister to the boys who have paid and are paying the great sacrifice to make freedom a world fact, to protect women and helpless children from outrage, liberty from overthrow and the nations of the world from Prussian brigandage.

Sincerely,

N. A. MOORE.

Chaplain U. S. N. A.

Brother Cornelius Cooper of Marks, organized a live graded Sunday School at Hinchcliff, near by conducting it each Sunday afternoon.

THE NEWTON MEETING.

The annual protracted meeting of the Newton Baptist Church has just closed. For the first five days of the meeting we had in combination with it a Bible School and workers conference. This was attended by about twenty neighboring pastors. We had two sermons each day, and during the rest of the day the preachers came together for the study of the Bible, Methods of Church Work and Hints on Preaching. These preachers were a spiritual blessing to us in the beginning of our meeting and trust the services were very beneficial to them.

Just here let me record my appreciation of the ability of Rev. C. E. Dearman as a Bible scholar, and also of his consecration.

The preaching in the meeting was done by Rev. R. M. Inlow, D.D., pastor of the Bellevue Baptist Church, Memphis, Tenn. Brother Inlow is an earnest, faithful minister of the world and depends on God for results. A serious interest was manifested on the part of the church and God blessed us with the strengthening of our faith and by the addition of twenty souls—ten by letter and ten by baptism. May God give to many of our churches similar revivals during the next few months.

Yours in Christ,

BRYAN SIMMONS.

Resolutions adopted by the students of the Newton Bible School. In accordance with the provision, announcement and invitation to attend a Bible Institute and Workers Conference held with the Newton Baptist Church, July 1st to 9th, and having availed ourselves of the splendid providential opportunity that has meant more to us than our appreciation can ever express, therefore be it resolved by the Student Body:

First, That we tender our grateful thanks to the Baptist Church of Newton for their kind hospitality so lavishly bestowed upon us; for the privileges of their protracted meeting services, and rich gospel sermons preached by Rev. R. M. Inlow, D.D., for the exalted privilege of coming under the gifted teaching of Dr. Inlow to our assistance as pastors that we might be more efficient in our work; and also for the general good kindness shown to us by the pastor, Rev. Bryan Simmons and his family.

Second, That we express our sincere appreciation to the Convention Board for making it possible for Rev. C. E. Dearman to be with us from day to day, to open to us more perfectly the Scriptures so precious to every preacher of the Gospel of Jesus Christ also for the helpful addresses by brethren N. T. Tull and T. J. Moore.

Third, That we recommend that this Bible School be continued on a plan similar to the plans for the Assemblies at Hattiesburg and Blue Mountain, and that it meet each year about the first of July.

Fourth, That these resolutions be published in the Newton Record and the Baptist Record.

Very respectfully,
THE STUDENT BODY.

The Baptist Record

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Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

THE UNION MOVEMENT.

This is the title of a book of 143 pages by Dr. J. F. Love, our Foreign Mission Secretary and published by the Sunday School Board, price 75c. It is an interpretation of recent events and tendencies in religious work especially as it affects Baptists, and more especially as it affects their mission enterprise. More than this it is a statement of the attitude of Baptists toward this movement as expressed in their conventions, particularly those held in Nashville and Asheville. It is a clear, forceful presentation of facts which are of great interest to Baptists and to all who sincerely desire the triumph of truth and the promotion of the kingdom. One cannot understand many of the things that he comes across in the current religious literature of our day with knowledge of the facts presented in this book. They are so clearly spoken that they leave little chance for argument or question. Indeed we have seen nothing but acceptance and approval of its statement in any of the papers except in the Baptist World, which seemed a little confused and hesitant.

After reading this book one can understand better the discussion which created considerable excitement at Asheville when the question was up as to co-operation with other denominations in mission schools in China. It will be remembered that at that time the policy of the Convention after lively agitation was fixed in opposition to union effort in school work on our mission fields. It is evident from that is now known that this desire for school union was only the entering wedge for other forms of union which form the plans of the World Conference at Edinburgh and the subsequent conferences conducted by the Continuation Committee under the personal superintendence of Dr. Jno. R. Mott. Not that all those who favored this school co-operation desired to see it carried out to its natural conclusions; but that the people who are working for organic union or federation of the churches had this as a part of their program. By an instinct of self-preservation or an anointing of the Holy Spirit, a great majority of those in the Convention at Asheville pronounced against this beginning of dissolution.

A reading of the book itself will throw

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light on this question as hardly anything else would; and reasons for continuing our mission work on its present basis and enlarging its powers are adequately furnished. The following extracts will give an insight into its purpose. As to the argument for economy so often advanced in favor of union, after showing that extensive offices and office forces are maintained in New York, Chicago, Washington, Philadelphia and Columbus, Ohio, and that millions of pamphlets and letters have been sent out the author says:

"Does anybody believe that the respective denominations are getting benefits from this Federal Council to justify such extravagant accommodations for it? Do the above figures furnish any evidence that these organizations are helping us realize the economy which they appeal to in condemnation of denominationalism and to justify undenominationalism? For what are the vast sums of money which are contributed to these numerous interdenominational organizations spent? Are they used in actual mission work? No. How many men and women are thus sent forth to toil at home or in heathen lands to discharge the ordinary duties of missionaries? Not one. The immense sums of money which are used by these organizations are drawn out of the denominations and from denominational missionary agencies, and are used to maintain these organizations which are manned by an army of secretaries and other officials, who themselves are thus diverted from the denominations which trained them and need their services. Thoughtful men will be asking, How can this Movement justify its slogan of missionary economy and its loud lament about the extravagance of denominational mission work?"

The objects of the movement set forth in the following from its leading advocate:

"1. Division of delimitation of territory to be readjusted from time to time.

"2. The use of a common name for evangelical churches, for example, 'The Evangelical Church in Chile.'

"3. The use of a common hymn book and, as soon as possible, the use of a common version of the Bible.

"4. The organization of a committee on co-operation and comity into which all recognized evangelical bodies at present at work in Chile shall be invited to have representation.

"5. An agreement for the transfer of members between all recognized bodies.

"6. An understanding concerning the transfer of workers and the treatment of dismissed agents.

"7. A general agreement for all to respect the discipline imposed by other evangelical churches.

"8. A great nation-wide effort in evangelization.

"9. That the present Bible seminary be enlarged so as to admit students from all recognized evangelical bodies.

"10. To extend the scope of the present co-operative plan in the production of literature so as to admit all regular bodies that may desire to participate in such work.

"1. The founding of a union Christian hospital, orphanage, and an institutional

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church as soon as it is possible to do so.

"12. An inter-denominational Christian university for this part of Latin-America to be located in Santiago."

This Dr. Love says truly is "based upon disregard of the most sacred rights of the churches." And "even those who have the most friendly regard for other Christians and other denominations must see that the carefully laid and fully matured plans and policies of this movement forbid denominational co-operation where a denomination has a missionary program of its own and distinctive principles to guard."

Again, "The movement does not represent the practices of any denomination in America. Representation in it is not a question of joining a company of Christian brethren for the purpose of conferring and deciding upon plans and policies of co-operation. The plans and policies of the movement are matured and announced even down to details, and are already in operation the world over. They represent the mission theories of a few individuals and not the ideals of any denomination, if practice at home speaks convincingly at all. We repeat that co-operation in such case means denominational capitulation to the leadership of a few men, however good and wise these men may be."

Dr. Love shows himself in hearty sympathy with the pronouncement and plans of the Southern Baptist Convention for doing its mission work.

THE CHURCH AND THE TRUTH.

In his first letter to Timothy Paul gives directions about the conduct of public worship, going into considerable detail, even speaking of women's dress. He speaks specifically of the kind of preachers they ought to have and the character of men needed for deacons, the kind of teaching which is according to the gospel. Timothy is in an important position and the forming of the church is at a critical period. It is very important that it shall be rightly founded its work properly carried on and the character of its members such as to adorn the doctrine. It is exceedingly important that the church shall truly express the will of God and the gospel of Jesus Christ. For (and this is the summing up of the whole argument.) "It is the church of the living God. The pillar and ground of the truth."

In this is shown the relation of the church to the truth and its obligation to express and uphold it. It is necessary that the church in its very organization in the manner of its constitution shall embody the truth of God and the true relationship of men. The church policy is not a matter of men's choice or convenience or taste. It is not a thing which can be altered to fit the conditions of one country or another. It is not a thing which can be modified with changing times and conditions. It is not a development or an evolution with different stages at different periods. It is an unalterable as truth itself. It is the pillar and ground of the truth it must embody the truth and abide as it was originally constituted. For men to change its form is to violate the

truth of God:—It is the same in this age as in the apostolic period. It must be the same in America in Europe, in Asia or Africa or the islands of the sea. The absolute sovereignty of God and the fraternal equality of Christians cannot be shown in anything but in a democratic organization. Anything but a congregational body with equal rights, privileges and standing of every member of the church is a violation of essential truth and of the revelation of God, and so is a sin against God and a destruction of the rights of man. An autocratic, hierarchical, episcopal or presbyterial form of church government is a perversion and subversion of the sole authority of God in Christ,—and so undermines the very pillar and ground of the truth. Jesus taught that "One is your Father, even God; one is your Lord even Christ," and that all authority is vested in Him. If an organization in the very many of its constitutions and the exercise of its discipline and the conduct of its work transgresses the truth concerning the sole supremacy of God and the absolute equality of its members it cannot be a church of the living God, the pillar and ground of the truth.

Not only in its organization but in its ordinances must the church express the essential truths of the gospel. Far from being matters of little moment they must and do embody in themselves the truths that are vital and characteristic of the gospel. Here we must look for the strongest assaults of Satan and here we must most faithfully preserve the expressive symbols which embody what is most characteristic of the religion of Jesus. The ordinance of baptism is the gateway into the church, not into the kingdom but into the church. There is no other way of getting into it and so cannot be any church without it. In coming through this gateway one expresses his faith in the fundamental saving facts in the work of Jesus, namely his death and resurrection. He avows his own death to sin and his rising to walk in newness of life. This is the sum and substance of the Christian life, the beginning and the end of it. Death to sin and living unto God are the sum total of Christian experience and Christian attainment. There is nothing that is not included in this. The life, as to its source and method and real character is also symbolized in the ordinances which are essential to the constitution and life of the church and expressive of the essential truths of the gospel.

Besides the constitution and ordinances of the church, its character as the pillar and ground of the truth is evidenced in its worship and work and life. The lives of the people within the church must express the truth, that is embody the very character of God. Truth is not a thing to be contemplated simply, not something to be understood, or learned or accepted simply, but something to be done, to be exhibited in life and conduct. John says "He that doeth the truth cometh to the light." It is not enough to know certain things about God or to accept them as true, they must be incarnate; they must be embodied in acts of holiness and righteousness. It is not enough to condemn the acts of atrocity perpetuated in Belgium

or on the high seas; it is not sufficient to protest against it. A blow must be struck for righteousness and freedom. It is not enough for us to sympathize with suffering and to pity the ignorant and sinful and lost, we must put our compassion into concrete expression by relieving the distress and saving the lost. Only thus can truth be expressed and the church be its pillar and ground.

HOW TO PRAY.

The second part of the answer seeks to School is an answer to this question. It ought to be observed that Jesus' reply is twofold. He first tells the disciples briefly what to pray for. This is done in what is commonly called the Lord's prayer. It differs however, as will be seen in the American Revision, from a similar prayer given in the sixth chapter of Matthew and taught on a different occasion, in being shorter, several phrases being found there which are not found here.

The second part of the answer seeks to induce the proper attitude and spirit of prayer, namely of familiar, friendly and even childlike confidence and simplicity in approaching God. This Jesus does by two illustrations: The first of a friend who doesn't hesitate to come to a neighbor even at an unreasonable hour because he is in immediate need. He is sure of a friendly reception and response on the part of his friend. This important teaching of Jesus, the very point of the whole story is near being lost by a bad punctuation in the common version, which puts the question mark too soon, namely at the end of verse six, when it belongs at the end of verse seven, as shown in the American revision. This difference is so important, so essential to the understanding of Jesus' meaning that it ought to be closely studied by everyone. It changes the meaning of the whole story. Jesus is showing how natural, how matter of course, how inevitable it is for God to answer prayer, and we ought not to hesitate to come to Him.

It is not His purpose here to emphasize importunity in praying, but to show how quick God is to hear. God does not have to be persuaded, He does not have to have our petitions dinned into His ears. The difficulty is not to get God to hear but to get people to pray. It is a pity that the understanding of some of the most important scriptures are hindered by a slip in translation or a sin as in this case in punctuation. And the misfortune is greater because once an ideal concerning the Bible is gotten into one's head it is exceedingly difficult to dislodge it. It then becomes religion with the reader to defend an error.

Light may be thrown on this scripture by a proper understanding of the parable of the woman who went to the unjust judge. She got an answer and got what she wanted even under the most adverse conditions. With us the conditions, Jesus says, are reversed. We come to One who is not unjust or hard to move, but one who is long suffering toward us, one who waits long for us to come, of-

fers every inducement for us to come, even pleads with us to come. Jesus shows us that so far as God is concerned there are no difficulties or obstacles to prayer. We are coming to a friend, yea we are coming to our Father. Then come and welcome.

AMERICA FOR ME.

'Tis fine to see the Old World and travel up and down,
Among the famous places and cities of renown,
To admire the crumbling castles and the statues of the kings,
But now I think I've had enough of antiquated things.

Chorus:

So it's home again, and home again, America for me!
My heart is turning home again and there I long to be,
In the land of youth and freedom, beyond the ocean bars.
When the air is full of sunlight and the flag is full of stars.
Oh London is a man's town, there's power in the air,
And Paris is a woman's town, with flowers in her hair,
And it's sweet to be in Venice and it's great to be in Rome,
But when it comes to living, there is no place like home.

I knew that Europe's wonderful yet it something seems to lack;
The past is too much with her, and the people looking back,
But the glory of the present is to make the future free.
We love our land for what she is and what she is to be.

Chorus:

Oh, its home again, and home again, America for me!
I want a ship that's westward bound to plow the rolling sea,
To the blessed land of Room Enough beyond the ocean bars.
When the air is full of sunlight and the flag is full of stars.

HENRY VAN DYKE.

This poem, written nine years ago this month, breathes homely, wholesome Ameri-

It is now very difficult to get a good field man to collect for the Record and the expense of it is almost prohibitive. So we are asking that our friends whose subscriptions have expired will send in their renewals without waiting for anybody to come after it. We are preparing to send out statements, but you need not wait for them. Our expense account runs right on in summer and we need your help to keep things going.

One man recently gave \$250,000 to the Baptist Hospital at Dallas, Texas. Two other men gave \$25,000 each. This is hospital month in Mississippi and there is a fine opportunity for somebody or several of them to do us royal service in the name of the Great Physician.

Budget Laymen Department

N. T. TULL, Superintendent

ABOUT THE BUDGET SYSTEM.

The following is copied verbatim from an article appearing in the June issue of the Jackson State National Bank News, a monthly magazine gotten out by one of the leading banks of Jackson. It shows clearly the estimate placed on the budget system by the business world. Our churches have the opportunity to redeem themselves in the estimation of business people by adopting the budget system, and doing business for God in a business way.

Everyone should adopt the budget system. A budget in its financial sense, according to the Standard Dictionary, is "a statement of probable revenues and expenditures and the financial proposals for the ensuing year as presented to or passed upon by a legislative body."

Every city is operated on the budget system, and so is the state and national government.

Nearly every large business is on the budget system and every small business should be.

A budget means, in, say, a city, is that the executives get together and propose to spend so much of the common income on street improvements, police, fire department, parks, sewers, and so on. This proposal or budget is presented for approval to the council.

FOR BUSINESS CONCERNS.

A large business does the same in an annual resolution to spend so much for salesmen, so much for advertising, so much for repairs, betterments and so on, except that in the case of a business where the income cannot be accurately forecasted, as in the case of a city, the amount of expenditures are rendered in percentage of the monthly business volume, say 7 1-2 per cent. for salesmen, 1 per cent. for advertising and 10 per cent. for betterments.

In the case of a small business, one in the management of a single individual, the process is the same and just as efficient and without the complications of submitting the budget to a board of directors for approval.

A budget for a small business should be carefully considered, and written out in a formal way just as if it were to be submitted to a board of directors.

A budget should be proposed at a certain time every year, the close of the business year, the fiscal period of the business, and need not be on the first of January—one time is just as good as another for good business resolutions, just as in the case of good personal resolutions.

If I had been writing the above article myself, to apply strictly to our budget work among the churches, large and small, it could not have been stated more clearly. If the business men and women in our churches, the men and women who use good common

sense in the management of their own affairs, would consider the budget system frankly, they would see to it that the plan is put into operation in all the churches without delay.

The big returns from the budget system will come from the country churches. It will be impossible for the average country church to adopt the budget plan of systematic giving and not give a great deal more than it ever gave before. Try it brethren and see.

Every month there are churches going on the budget system. We were glad to receive the first remittance from Enterprise under the budget plan. Their pastor is Rev. H. C. Joyner, a good man, doing a good work.

I take the liberty to quote the following from a letter to Dr. Lawrence from Rev. L. G. Varnado, associational missionary and colporter from Hobolochitto Association. It shows an interesting and encouraging tendency. He says:

"I also wanted to ask that if on the margin of my association any church in another association should want me to help them get on the budget system should I do so. The reason I ask is that I have several requests for help and I did not know just how to answer.

"I am getting along fine with my work, as I guess you have been able to see some results by this time from the churches I have already been to. Some of them are giving more in one month now than they have for the whole year before. Caesar doubled her monthly giving, and instead of trying to raise \$75.00 this year they are going to pay over to the board \$25.00 per month.

"I think that this association will pay over to the board at the very latest three times as much this year as they have ever paid before."

The above quotation shows what will come to pass in many of the associations and many of the churches when the budget system becomes universally adopted. I hope the pastors and churches will hasten to see it, and then perform the doing of it also.

It is significant that nearly all denominations are launching great stewardship campaigns. I predict that the next great revival in the Christian world will be on the Bible doctrine of giving. It must come else the kingdom cannot move on. It is the only way that we can answer our own prayers for world-evangelization.

MISSISSIPPI WOMAN'S COLLEGE.

Mrs. R. W. Bryant who has been housekeeper of the Industrial Home for some years, leaves us to be housekeeper at Clarke College. During all her stay with us Mrs. Bryant has been industrious, economical and conscientious and has done her best in every way. Her husband, Rev. R. W. Bryant, has been helpful to the college in many ways. Their daughter, Miss Vera, will teach art in Clarke College. She has studied art for three years in the Woman's College and has shown great aptitude and talent in that department. I bespeak for all these good people the con-

tinued love and confidence of the denomination.

The campaign for next session is going ahead encouragingly. We have more reservations now than this date last summer. We are hoping for a splendid attendance on the Assembly which convenes Sunday, July 21. The program is the strongest we have ever had.

J. L. JOHNSON.

AN OPPORTUNITY FOR PREACHERS.

The establishment of the Baptist Bible Institute, New Orleans, provides an opportunity for a goodly number of progressive preachers to equip themselves for more efficient service and at the same time meet expenses by preaching in and around the city. This fortunate situation has been brought about this the co-operation of Mission Boards and local fields. Any interested person would do well to communicate with the president.

B. H. DeMENT,
New Orleans, La.

NO QUESTION AS TO COMPETENCY.

Dr. Arthur Dean Bevan, the newly elected president of the American Medical Association, said in his inaugural address:

"Each member of the medical profession should take an active part in the propaganda against drink and secure national prohibition not years from now, but now, when it is so badly needed and will accomplish so much good, not only for our boys in khaki and in blue, but for the nation in arms. And when it has once been done away with, it could no more be resurrected after the war than could slavery. There can be no doubt of the injurious effects of alcoholic drinks on both the physical and mental well-being of our population. There can be no doubt that the greatest single factor we can control in the interest of the public health of the nation would be the elimination of alcoholic drink. I want to plead for the united action of the organized medical profession of the country to secure protection by law against the injury that drink is doing to our people, not as a political measure but as the most important public health measure that could be secured. In this crisis, when we and our Allies are fighting not only for ourselves but also for humanity and civilization, we must organize the entire nation in the most efficient way possible, and this cannot be done without eliminating drink."

The competency of the president of the American Medical Association to speak of the effect of alcohol on the human system will not be questioned by intelligent people. The leaders of industry, or labor organizations, or even ecclesiastical affairs, are not to be compared to the gentleman honored above all his fellows by being placed in the honorable position of president of the association which represents the medical science of the whole country, in the matter under consideration. To claim that the prohibition of the sale and use of strong drink would really hurt anyone any where is an impeachment of the claimant of either ignorance or viciousness. —Word and Way.

Mississippi Woman's Missionary Union Page

MRS. F. I. LIPSEY, Editor, Jackson
 MISS M. M. LACKEY, Cor. Sec. Treas., Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. LONGEST, Building & Loan Fund, Oxford
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School, Hattiesburg
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 Recording Secretary, Mrs. Rhoda Enoch, Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent direct to Miss M. M. Lackey.

THE THINGS THAT REMAIN.

By Annie Johnson Flint.

And this word—signifieth the removing of those things that are shaken—that those things which are not shaken may remain.—Hebrews 12:27.

What though the little hills shall melt,
 The mighty mountains move?
 Though earth and heaven shall pass away,
 And suns unstable prove?
 Though faithless stars shall cease to shine,
 And there is no more sea?
 Still changeless as the changeless God
 The Word of God shall be.

—Sunday School Times

NOTES AND REMINDERS.

WANTED—One hundred and twenty-five men and women to give one dollar each toward the oil painting we are having made of Dr. E. Z. Simmons, Mississippi W. M. U. will present it to the Training School in Louisville, Ky. Remember, he is a Mississippian, the father of this school.

You should see one of our new W. M. U. certificates after the lovely seals are placed therein! Every woman and young woman will certainly want one. Be sure and attend one of the encampments where Miss Malory's book, "Manual of W. M. U. Methods" will be taught; join the class there and secure a certificate and the first seal. After one seal is won, the others will come easily.

We have had the privilege of mailing a check for \$20 to Mrs. Lowndes for the Ward children. We are still due \$80. Help with this sisters—and send the funds at once. Put your child in the place of one of these motherless and fatherless ones, and do as your heart prompts you to do.

And this reminds us that some lovely sympathetic hearts read and then act. We have had the sweet privilege of sending \$20.00 to Miss Fannie Taylor at West Tampa to help restore somewhat after the awful fire. Thanks, Beloved.

Just as soon as the present rush, occasioned by the coming of the encampment, associational meetings, etc., are over, we will print a list of our "Emergency Women" who have signed and sent in cards; also of those belonging to the "Tithers Band" who have signed and sent in "Stewardship" cards.

Our Training School! Let us not forget one instant that this is the quarter for that great call. By the way, we have abundant hopes of reaching our full quota of girls in the school this coming session. Aside from

the three scholarship girls we hear of others who are making sacrifices to attend. If you know of a young woman who should be there, send us her name.

LETTER FROM MISSIONARY AT TAMPA FLA.

The following letter came in response to an offering from the W. M. U. at Clinton to the Home Mission workers at Tampa, Florida after a fire which destroyed all the mission buildings and furnishings. This \$10, afterwards increased to \$10.50, is not included in the amount mentioned by Miss Lackey, above and we trust there are other sums that have been sent from Mississippi to this object, without report.

West Tampa, Fla.

June 29th, 1918.

Mrs. Mildred Whitfield,

Clinton, Miss.

My Dear Mrs. Whitfield:

Your letter containing check for \$10 from the W. M. U. of Clinton Baptist Church has been received and in the absence of Miss Taylor, who is now taking a needed rest and vacation, I will answer. How thankful we are, each one of us workers, when love gifts for our Master's work come in from different places, from societies and individuals here and there who want to help replace that which has been lost. We do thank you and your society so much for your gift and for the loving interest and sympathy that prompted it.

We are hopeful that a new and better work many be established upon the ruins of the old and we trust that some time there may be a great ingathering of saints from this field.

Thanking you again and asking for your prayers we are

Yours in His service,

BERTHA LEE MITCHELL,

Kindergarten Teacher.

Letter from Mary Anderson to the W. M. U.

Peabody College for Teachers,

Nashville, Tenn., June 10, 1918.

The Baptist Woman's Missionary Union of Mississippi.

New Albany, Miss.

My Dear Friends:

As you meet in New Albany I shall certainly be with you in spirit. I wish that I might really attend your meeting. The inspiration of the Brookhaven Convention still lingers with me and I believe that this meeting will be even more glorious. The wonderful reports made by our Home and Foreign Mission Boards at Hot Springs have surely made all of us take on new courage and prepare for greater things.

I want to thank you with all my heart for what you have done for the poor to primary school building, the Mary Gold Memorial, in Canton, China. I do not know how many of the subscriptions made last fall have been paid but I am sure that every dollar will be paid and that thousands of little Chinese children will be blessed through your efforts.

Some time ago, I received a letter from May Hine written on the 21st of February. She said, "there are one hundred and

seventy-two children in the primary school and since Christmas we have turned away more than forty for lack of room. Already people are coming to engage places for next session. What about the third story? Will the money be in hand by summer?"

Some of you have heard of Mrs. Mary H. Yip, the Chinese principal of Poor to Academy. One of our dear Clinton ladies paid Mrs. Yip's salary for several years. Perhaps some of you have also heard the parable that Mrs. Yip's little nine-year-old boy, Yip Tsoon Tung, "made up" and told to his mother. He said, "Once a man had a lot of sheep. He loved his sheep very much and on one cold and rainy night he went out himself to see if his sheep had been brought into the fold. He asked the undershepherd, 'Have you brought all my sheep into the fold?' And the undershepherd replied, 'Yes every one of your sheep is safe in the fold.' But the anxious shepherd said, 'Well, who is that I see out in the field? It looks like sheep.' The undershepherd tossed his head and said, 'Oh, that is just the little lambs, they don't count.'"

Poor Tung's parable is true. The little lambs don't count in China. But Jesus has not forgotten these little lambs and on cold and rainy nights He goes Himself to see if all of His sheep have been brought into the fold. Nearly thirty years ago He sent little Mary Gold to plan a "big house" for these little lambs. But the house was too small and as Jesus sees the streams of children being turned away from one primary school, I think I heard Him say, "What is that I see out in the Poor to Campus? It looks like sheep." By our actions, we have been saying, "Lord, they are just the little lambs, they don't count."

But I trust that our fold will soon be large enough to shelter all of Jesus' little ones, and my heart overflows with gratitude to the Mississippi people who are making this possible through the "Keep My Money Fund."

MARY ANDERSON.

A MISSIONARY TEA INVITATION.

The following invitation was mailed to each baby on the Cradle Roll, the object of the meeting being to interest the mothers in undertaking some definite missionary work in the name of the department:

Dear Baby Ruth:

"Come and join our pleasant circle,

At our Babies' Mission Tea—

Bring a nickel, dime or quarter

For the babies 'cross the sea.

And may your lifelong motto be—

F. Y. H. R. F. G.

Wednesday at 2:30, Church Parlor. Matt. 10:8."

The result was that each home displayed for a year baby's mission bag,—into which many stray pennies, nickels and dimes from older members of the family found their way—and a nice sum turned over to the missionary treasurer of the Sunday School. In addition every mother had a keener interest in missions because baby was doing something.—Elizabeth Williams Rudlow, Rock Island, Ill.

THE WARD FAMILY.

The following is clipped from the Baptist World. But it suits our own state so perfectly that it is placed here with only this comment: Our own Mrs. J. A. Lee started the ball rolling to secure this fund. We pledged \$100.00. We will meet our pledge now. But Sisters, let's hurry up with it. Only \$22 have been sent in to date.

M. M. LACKEY.

THE WARD FAMILY.

At the Convention in Hot Springs week before last, Dr. S. G. Pinnock, missionary to Africa, touched all hearts with this story: In 1908, Mr. and Mrs. T. E. Ward of Illinois went to Africa with their four children, Letha, Harold, Mary and Victor. They dedicated themselves heart and soul to the work, but it was not the heavenly Father's will that their term of service should be a long one. In 1910, they were obliged to return on account of Mrs. Ward's ill health. The next year as Mr. Ward was on his way to Africa he was taken with smallpox and died in Plymouth, England. Mrs. Ward took the children to her old home, Arkadelphia, Ark., where by careful management she bought a house, took roomers and sent the children to school. This house burned down, and the mother had to start all over again. For the second time she bought a little house and again took in roomers. But the struggle has been too much for her and she died, leaving the children with a house, the memory of their noble mother and father and personal faith in Jesus. The four of them set to work like heroes to "bring themselves up" without a near relative in the world—to be men and women who might "carry on" with the work their mother and father started. The boys, although only fourteen and eighteen years old, have both volunteered for Africa. Letha, the oldest—not yet twenty—wants to go as a missionary to China. Mary will be needed to keep the home fires burning.

"But," some one asked, "have they money enough to finish their education?" When the truth came out, that these young missionaries did not know how they were to go through college, the Christian people whose hearts had gone out to them as soon as they had heard their story at once said that they would consider it an honor to pay their school expenses and back them up in every way possible.

They would have been the first on your feet to pledge all you could, had you been there. You may have a part now by helping to pay the portion of \$100 which your state promised of the \$1200 pledged or by raising it to an even larger sum.

ELEANOR ROBERTSON.

Some time ago, a flurry among readers of The Journal and Messenger arose because of something said unfavorable to what is known as "The Scofield Reference Bible." Several of its friends rallied to its defense and made the ears of the editor tingle with their sharp words. At that time, we had not seen the book and could say nothing in its defense. Now, however, a copy has come to hand,

from the American Branch of the Oxford University Press, and we have to say that it strikes us very favorably. We have turned its pages with admiration of its mechanical and artistic appearance, and have read some of the comments with much satisfaction. We may not be able to agree with the editor in all that he says, but differences are rare. Dr. Scofield is probably a premillennialist, as he has a right to be; but that does not detract from the general character of his work as editor and expositor. He is evidently a fine scholar, a lover of the Bible and a judicious defender of its integrity. A special virtue of the book is found in the sub-headings to paragraphs, giving the reader a clear idea of what the succeeding verses are saying. In our view, this is much better than the ordinary paragraphing, retaining, as it does, the versing which is so essential to quick reference. The paper is fine and the printing admirable. We do not wonder that those who use the book are in love with it. It is indorsed by some of the best men in the several denominations, at the head being the name of the late Dr. Henry G. Weston. —Journal and Messenger.

TESTIMONY UP TO DATE.

The Lexicographer's Easy Chair of the Literary Digest is very high authority in the literary world, and I believe its utterances are generally accepted as having great weight, if not indeed as being the last word in discussions about the meaning and origin of words.

Because of the very high standing this department holds among the scholars of the world, the following paragraph in the column of the Lexicographer's Easy Chair, Literary Digest, June 29th, 1918, page 67, is interesting:

Question of "P. J. S., Chariton, Iowa, 'Does the original word from which the English word baptize is translated mean to sprinkle, or does it mean to immerse?' Answer. Liddell & Scott's Greek Lexicon (p. 274) defines baptize as to 'dip in or under water.'"

This is all the Lexicographer says in reply. It is enough—the truth, the whole truth and nothing but the truth.

W. A. BORUM.

Natchez, Miss.

ONE FOR THE BUDGET AND SUNDAY SCHOOL.

While we were trying to interest the workers both at Lula and Gunnison in the Budget Plan we frequently heard the remark that "It will not work in the Delta." This came from laymen and sometimes from pastors. While we admit that "circumstances and conditions alter cases" still we believed that if the budget was what it was said to be (and the pastor had seen it in operation and successfully so) that it would work in the Delta provided we "worked it." We have proven this to be true for each of the above named churches have gone "Over the top" in the first six months. That's one for the "Budget Man."

Here's one for the "Sunday School Man."

We held an institute here some time ago with Brother Wilds teaching and Drs. Lawrence and Farr and Miss Lackey delivering splendid addresses. As a result of that work we have our Red Seal on the Standard of Excellence and believe after returning from the encampment with some of our workers that we will join the A-I group. That's some of the things that are happening in the Delta. Wishing the workers the best and trusting that you will pray that we may do great things for the Master, I am

Yours in His service,

D. A. McCALL.

THE MISSIONARY WATCH.

Everybody loves a story, especially a true one. The story contained in the little white book before me is true in every detail. Once upon a time, there was a watch, a gold one of exquisite design and the handiwork of an artist. It became the property, in turn of three women, and travelled with two of them, missionaries of the gospel, back and forth across the ocean. Its history shows that the other woman, though she never left her home, was in her spirit of self-sacrifice also a missionary. It is written by Mrs. Janie N. Standifer, all just as it happened and if you buy the little book and read a charming missionary story, the fifty cents you pay will go undiminished, to help to establish a Memorial church in China, to be called the Crawford Memorial.

While the movement in Congress to stop the sale of liquor and the manufacture of beer and wine seems at this writing to be side tracked till after the summer recess, the National Coal Association has informed the fuel administrator that prohibition is absolutely necessary if the extra 100,000,000 tons is to be mined. "The liquor traffic," said the statement, "is curtailing coal production and the time has come to eliminate it if there is to be the substantial increase in coal output the war program demands." The National Coal Association is informed that the conclusion not only is the judgment of the operators, but is concurred in by Frank Farrington, president of the United Mine Workers of America for the state of Illinois. Mr. Farrington is said to have gone on record to this effect before President Wilson, Fuel Administrator Garfield and Senators and Representatives of Illinois in Congress.

Brother L. R. Burress writes: At the home of Eld. Jeff A. Rogers is found a diversity in field, orchard, garden and table. Paul would have written of refreshment after partaking of the hospitality so abundantly dispensed with pure hearted intent. Mrs. Rogers both queen and priestess in the home "stays by the stuff" while "Jeff," the preacher plans for the fields and preaches sixteen times a month. He is noted for his knowledge of the Bible and his love to preach it. His will is to do his best at whatever he undertakes. He was heard to remark that he would be ashamed for the Saviour to come and find him nursing "scrub stock" instead of growing "pure bloods." He takes pleasure in the first man of the First Psalm.

The cheapest of the new song books is The Herald. It is made so that the average church or Sunday School can get a sufficient supply. They can be had for \$12.50 a hundred from the Baptist Record.

Rev. W. D. Beatty goes across as a Y. M. C. A. secretary.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

"WE STUDY THAT WE MAY SERVE."

What will bring peace to the land of the free?
What will bring back our boys from over the sea,
And assure us of real lasting victory?
Christ in the hearts of all humanity.

NEW ALBANY JUNIORS.

We are glad to add to our Honor Roll for the second quarter the New Albany Junior B. Y. P. U.

In reporting the work of the Union the corresponding secretary gave a list of officers that have recently been elected and the Union voted to have the officers hold office six months instead of three months.

Robt. Baker, president; Mary McBrayer, vice-president; Carey Whittem, treasurer; Mary League, secretary; Lola Ivey Smith, Corresponding secretary; Decie Adkins, librarian; Mary Hall, chorister.

The report also declares the Juniors to be patriotic and in their last social they voted not to have refreshments because of the war and that all declared they had just as good time. That's fine.

"We are hoping to organize other Unions this summer." That's fine.

NOTES FROM SECOND BAPTIST CHURCH, JACKSON B. Y. P. U.

The B. Y. B. U. had a moon-light picnic the other night. One of our deacons furnished the conveyance which was two big trucks and the where-with-all to make them go. We went out to another deacon's home, about eight miles. We are very proud of our deacons. They do all they can to help us in our work.

Miss Elizabeth Keathley, one of our members leaves as a missionary to China in August. The B. Y. P. U. gave her a surprise shower in connection with our picnic and we had a delightful time.

Our extension department is really carrying out the great commission

for we have some work in our New Union here at home, "Jerusalem." We have organized a Union in Pochontas, "Judea," and now we are sending out of our number one to China, "The uttermost part of the earth." We are planning for an extensive extension work. The plan is to divide the aggressive members into groups of five and these groups will take it Sunday about and each Sunday one group will go to some church in the county and give a demonstration and organize a B. Y. P. U. The members that go each Sunday will hand in their report envelopes in the morning so their group captains can make their reports that night and our reports will be complete. We have two sets of material, so we use one set in our extension work and the other at home.

BILOXI JUNIOR B. Y. P. U.

The Junior Union here is doing real good work under the leadership of Mrs. Poag the energetic pastor's wife. We had Mr. Wilds with us for a week and studied the Junior Manual. All who took the work made good grades, none falling below 95.

We had Mr. Wilds send us a full equipment for our B. Y. P. U. which consisted of a secretary record book, a record book for our leader, also one for the president and each of the group captains, a black board, wall charts, stars and seals for recognition on the wall charts, and individual report envelopes and we are sure that with our full equipment now we can and will do much better work.

MONTGOMERY CO. CONVENTION.

The county convention for workers met in Kilmichael Sunday, July 7th and ran through Tuesday the 9th. The convention was at high tide all the way through and everybody was inspired to go forth a better worker for the Master. Seven B. Y. P. U.'s were represented. Senior Unions at Winona, Wilmichael, Milligan Springs Scotland, Mt. Pisgah. Junior Unions

at Winona and Mt. Pisgah.

The Winona Juniors gave a demonstration which we feel sure will result in the organization in all the churches that were represented there. A Junior Union. Mr. Wilds presented his state program for B. Y. P. U. or as he calls it sometimes "The Big Four" which is for every B. Y. P. U. in the state to have some funerals, endeavor to be an A-1 Union, subscribe to the Baptist Record, and spread itself by doing some extension work and all the B. Y. P. U. represented were impressed to go home and urge their Union to adopt the program. We had a great time together and will meet next year, the Lord willing, with Winona church.

DON'T FORGET.

Don't forget that Dr. Gambrell, Dr. McGlothlin and Bro. T. T. Martin is to be with us next week at the Hattiesburg encampment. The Junior B. Y. P. U. work will be in charge of Miss Maud Lundy and you may expect great results. We are expecting you there, too.

COX MEETINGS.

It has been my pleasure to be in two ten day meetings at Lexington, Tenn., and Leland, Miss., recently. At Lexington it was my great joy to be associated with one of my old classmates, Pastor Fleetwood Ball, who for about seventeen years has wrought wonderfully at Lexington. Next to Dr. A. U. Boone of Memphis, he is now the senior pastor of the state of Tennessee. His influence radiates out from Lexington very extensively. One day during the meeting a number of drafted men were to leave and the town was literally packed with people. I preached and sang for a great throng in the court house yard that afternoon. Pastor Ball and his faithful co-workers keep the field so well gleaned that the evangelistic op-

portunity is very limited. However, five additions were received into the church during the meeting.

Leland, in the heart of the Delta, is to me a wonderfully interesting place. It has about 2,500 people, two-thirds of whom are negroes. Like Lexington the field is kept well gleaned: Pastor L. W. Reid and his faithful wife have had great success during their five year stay there. We had the pleasure of receiving fifteen into the church during the ten days, and others I think will join.

I greatly enjoyed the very fine artesian water, which has mineral qualities. I told Pastor Reid that I considered him pastor at a health resort. On the last day of the meeting we were out driving and accidentally the Oldsmobile car went down a steep embankment at the Bogue river, turning over top and landing right side up in the river for which we were exceedingly thankful. There were four of us in the car, Dr. and Mrs. Reid, Miss Mable and myself. It seems almost a miracle that we are all alive. Upon my return to Memphis that night I preached at the prayer meeting on the text: "The angle of the Lord encampeth round about them that fear him. My next meeting is at Martown, early in August.

BEN COX.

CANZONERI-BARNETT.

At the home of the bride's parents, Dr. and Mrs. A. M. Barnett, Rev. Joe Canzoneri and Miss Mable Barnett were united in the holy bond of wedlock on July 11, 1918. Rev. Canzoneri is at present located at Camp Jackson, S. C., as M. C. A. secretary. We consider him fortunate in winning one of Leake county's most estimable young ladies. May joy and prosperity be their fortune through life. T. W. Nutt, officiating.

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Daily Classes in Sunday School, Teachers' Training and Primary Work in B. Y. P. U. Work, in Woman's Work and in Personal Work and Evangelism.

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E. D. SOLOMON, President.
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M. P. L. LOVE, Business Manager.

Department of Evangelism

(R. S. Gavin, D. D.) Corinth, Miss.

Revivals and Great Ingatherings.

Some people seem to look with a bit of doubt, if not disdain, upon a revival that has as its objective a great ingathering. They seem to think that meetings of that kind are not God's kind—that the main objective, after all, is not God's glory, but the glory of the men back of the meeting. I am free to confess that I myself have at times suspicioned the motives of the men who seek "large results" in the matter of great ingatherings in their meetings. And, to be sure, all such revivalists are not without merit in this regard. Many of them seem to play almost entirely to the galleries—and are never quite satisfied unless they are very much in the limelight. And certainly they have no other opportunity to thus advertise themselves than in the matter of great ingatherings.

But was this phase of evangelistic work has been much abused, yet my claim is that one of God's ways in soul-winning is on a big scale and in large numbers.

Here is a remarkable passage in Ex. 36:38: "So shall the waste cities be filled with flocks of men." I would not spiritualize it overmuch, of course. But if you will put "the churches" in place of the "waste cities," it will read,—"So shall the churches be filled with flocks of men." That does no violence to the passage—and yet suggests, at least, what God expects of great revivals.

Besides in the immediate context of this passage, inspiration goes a step further with its metaphor, and declares that these flocks of men who are to fill the waste cities are to be as numerous as the flocks of animals brought to Jerusalem as sacrifices on the solemn feast occasions.

Then if you will remember that on one of these solemn occasions the good king, Hezekiah, and the princes gave the congregation 17,000 sheep alone; and that the good king Josiah, gave one feast occasion more than 40,000 different kinds of animals to the people, you can begin to see through the metaphor the kind a revival God wants.

As the cities of Israel were waste, so are the churches, when compared to the number who ought to be in them.

As a matter of fact, the churches, as a rule, are not reaching the masses. Multi-millions are not being reached at all; while of those being reached (or who have been reached already), an alarmingly large per cent are not being developed. The very best that can be said of them is that they are mere figure-heads in the kingdom.

But just as God purposed to fill these "waste cities" with men and women by multitude, and not by 10's and 20's, so He desires to fill the churches, not by 10's and 20's, but by 100's and 1000's.

If this be true, then there must be something wrong somewhere—else we should have ingatherings in our meetings in large numbers, instead of 1's and 2's and 3's and 4's—and sometimes 0's.

I have reached the conclusion that

there is much more in what the Lord said to the two blind men in Matt. 9:28-29, than we usually get out of it. He said: "According to your faith, so be it unto you."

Now, perhaps we Christian workers get about what we expect out of our revivals. We believe in God—all right! We believe that He is able not only to save those who come to Him through Christ—but He is also able to save them completely. But here is our trouble: When we reach up to grasp the truth that Jesus Christ can save a 1,000 just as easily as 1, our arm of faith fails us!

I am not minimizing the Bible doctrine that the world must be saved, if saved at all, by saving the individual. We cannot afford to get away from the fact of a personal Savior and a personal salvation. Leaven leavens the whole lump, not by leaps and bounds, but particle at a time. God saves the world in Christ, not nation by nation, but individual by individual.

My point, therefore, is this: The leaven can leaven the whole lump of meal as easily as one particle. And God can save the whole world as easily as one man—not en masse, to be sure, but the multitudes making up the mass. "Where sin abounds, grace did abound more exceedingly." "God so loved the world," etc., means among other things, that the "world" may have eternal life through Jesus Christ.

Why not, therefore, when we begin our meetings, expect God to use us gloriously in the salvation and ingathering of great multitudes? That really requires no more real faith than it does to expect Him to give us "just a few."

In fact, when we begin to think this thing through and through, we find that in the past it has always been God's way to fill the churches just as He proposed to fill the "waste cities" in Ezekiel's day—"with flocks of men and women."

1. The great awakening under the earnest preaching of John the Baptist, created such wide-spread excitement that multitudes flocked to the wilderness. And whatever relation John's ministry sustained to the church of God, established by Jesus Christ—that relation, anyway, was blessed from the very first with large numbers of adherents.

2. The infant church breathed its first life in a revival atmosphere. A single sermon by Peter was blessed to the salvation of 3,000 souls. Then, the Book of Acts is a history of re-

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YOU WILL WRITE A LETTER LIKE THIS.

I wish I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

Barnard St., Savannah, Ga.
Mr. N. F. Shiver, Shelton, S. C.

Dear Sir: I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft boiled eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation, was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. RAVANT, M. D.
Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find it has acted nicely in each case, and I believe that if used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, adding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.
These are not selected cases nor are the results unusual. I receive thousands like them, from physicians, ministers, lawyers, merchants, farmers, manufacturers, and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any curable ailment that has not responded to drugs, I invite you to match your faith in the Spring against my pocket-book. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:

Box 18C, Shelton, S. C.

Name

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Shipping Point

NOTE—"I have had the pleasure of serving the little church at Shiver Spring as Pastor for years, and am therefore well acquainted with Mr. Shiver and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shiver Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

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Stop Using Dangerous Drug Before

It Salvates You! It's

Horrible!

You're bilious, sluggish, constipated and believe you need ylle, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfect harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

avenge themselves, their numbers are abundant,—for they have not a party in this or that province, but in all quarters of the world."

Again, this same writer, in his appeals to the persecuting Governor of Africa, says: "If you persevere in your persecutions, what will you do with these many thousands—men and women of every rank and age,—who will promptly offer themselves?" Then he adds: "Carthage itself must be reduced 10 per cent."

Then, enumerating the nations that had felt the power of the gospel of the blessed Christ, he says: "The Gospel has penetrated regions which were, even inaccessible to the eagles of Imperial Rome; and the church has spread herself more widely than the four monarchies of the earth."

And all this in little more than two centuries after the Christ had given His marching orders!

4. They tell us that in Bohemia in the 13th century more than 80,000 were converted to the Truth as they saw it in "Jesus Christ in one year."

John Wiclif, the morning star of the Reformation, spoke the Gospel of peace to multiplied thousands in a dark and weary land—and they accepted it.

Under the preaching of such men as John Huss, in the 15th century, thousands upon thousands heard and believed!

So it seems that God has brought His organized kingdom here in the earth to its present large proportions by bringing the people in multitudes.

Even that which is known as the Reformation was only a revival on a large scale.

Why, within the memory of people now living, and in our own land, revivals here and there have reached the multitudes.

In New York City, for instance, there was at one time a revival of such gigantic proportions that men actually neglected their secular affairs in order to attend it, and went by the 1,000's to the place of public prayer.

And Wall Street, at high noon, rang with the sublime doxology, "Praise God From Whom All Blessings Flow!"

I recall that just a little while ago it was announced that under the preaching and singing of Evangelists Torrey and Alexander in Liverpool more than 5,000 accepted Christ—while in Manchester more than 20,000 sought entrance to the halls where the meetings were being held, and multiplied thousands accepted Christ.

In our own day it is no unusual thing for multiplied thousands to "hit the saw-dust trail" under the ministry of Billy Sunday.

All of which warrants me in affirming that God wants not only truly great revivals—but also revivals that shall reach, save and ingather great numbers of men and women.

God grant that our faith and our efforts may be as nearly as possible commensurate with God's wants!

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"Treasury of Song" Latest and Largest—Complete Orchestration. Prices \$10.00 and \$18.00 per hundred; single copy, 40c and 25c. \$4.00 and \$2.50 per dozen.
All books have round and shaped notes.

BAPTIST RECORD Jackson, Miss.

THIS IS THE AGE OF YOUTH Strands of Gray Hair May Be Removed.

Strands of gray hair are unattractive and very unnecessary and accelerate the appearance of approaching age. Why not remove all traces of gray in the hair and possess an even shade of beautiful dark hair in bountiful quantities by the use of "La Creole" Hair Dressing? Used by thousands of people every day—everywhere—with perfect satisfaction. No one need be annoyed with gray hair—hair streaked with gray, dandruff scalp or dandruff when offed—such a preparation as "La Creole" Hair Dressing. Apply it freely to scalp and hair, rubbing it in well, and after a few applications you will be delightfully surprised with the results.

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for gray or faded hair and retain the appearance of youth. Used by gentlemen in every walk of life to restore an even dark color to their gray hair, beard or mustache. Sold and guaranteed by all good drug stores everywhere, or sent direct for \$1.20 by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—(Adv.)

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Go to your druggist now—don't delay—get a 25c bottle of Bond's Liver Pills. Take one pill at bed time. It stimulates the liver, rids the system of poisons, removes the cause of bilious headaches, constipation, sour stomach, etc. They're mild, never gripe. If not at your druggists send direct. Bond's Pharmacy Co., Little Rock, Ark.

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NEWS IN THE CIRCLE MARTIN BALL

Pastor W. E. Fendley of Eupora, writes: "We are in the midst of a great meeting. Rev. W. T. Farr of Shely, is doing the preaching, and Prof. R. L. Cooper is leading the singing. The prospects for a great revival are indeed bright."

Dr. B. B. Bailey, who recently went to Winchester, Ky., is making himself felt in the work at Winchester and the surrounding country. He is in great demand for protracted meetings. At Providence he is invited to lead in the eighth meeting.

Rev. Z. E. Bond goes from Augusta, Ga., as Y. M. C. A. secretary, either to France or Italy. He has enlisted for one year.

In the good meeting at Durant, where Evangelist T. O. Reese did the preaching, there were 32 additions. Among the number were four or five Methodists and two Campbellites.

Pastor W. D. Noblin of the Twenty-Second and Walnut Street Church, Louisville, Ky., is preaching a series of sermons on "The Down and Out." If he means the people who are out Sunday nights his sermons would apply to many communities.

The church at Evansville, Ind., has called Rev. E. L. Howerton of Central City, Ky., to the pastorate. He accepts, after nearly seven years pastorate at Central City to begin the new work August 1.

The West, Ky., Baptist Assembly has just closed a splendid session at Russellville. Our brother, Arthur Flake was one of the teachers. Rev. W. M. Stallings was president and M. M. McFarland secretary.

At Shepherdsville, Ky., Rev. T. T. Martin began a meeting preaching eight days. He was followed by Evangelist F. J. Harvell. Martin made the statement that "The coffins are already in town for some of you." A passenger train was wrecked during the meeting, and there were four caskets in the church at the same time. These heard the preacher make the statement. There were 35 additions, most of them by baptism.

Carson and Newman College, Tennessee, has secured the services of Rev. U. S. Thomas of Belle Avenue Church, Knoxville, Tenn., as financial secretary. He enters the work at once.

Dr. A. J. Dickinson has resigned the pastorate of the First Church, Birmingham, to enter the race for Congressman from Alabama. Better have left that to others and continued preaching the Word.

Dr. Ryland Knight leaves Clarksville, Tenn., and accepts the pastorate of the Immanuel Church, Nashville. The Nashville Baptists are rejoicing at his coming.

The church at Quanah, Texas, has called Rev. E. F. Adams of Fulton, Ky. It is thought he will accept. The war demands have moved many pastors. So there is a scarcity now.

The Baptist Standard appears this week in a beautiful Encampment number. The photos of several of the speakers are given. In the number Drs. Wm. Feller, J. B. Gambrell and Jas. B. Leavell.

The Mountain Home College of Arkansas, one of the Home Board's mountain schools, has secured the services of H. D. Morton of Fort

Worth, Texas. He takes the place of Vermillion who becomes superintendent of the Tuberculosis Hospital at El Paso, Texas.

At North Fort Worth Church, Texas, Dr. J. F. Norris has just held a great meeting. It continued for four weeks. There were 700 public professions of faith. Thousands of soldiers attended the meeting and scores were converted.

The Baptist Standard states that Rev. J. B. Leavell and his assistant, Robert Jolly are leading the great old First Church, Houston, Texas, in a perennial revival. There is not a week without many conversions and additions and the congregations pack the building at every service.

The scholarly and versatile M. M. Wolf has resigned the Trinity Church, Houston, Texas, and accepted the Taulin Avenue, in South End Houston.

Dr. W. C. James of Richmond, Va., is supplying the First Church, Dallas, Texas, during July. The pastor is in France doing army work. Many of the pastors are taking their vacations in this way.

Dr. E. S. Alderman has resigned the First Church, Spartanburg, S. C., to accept the urgent call from the church at Troy, Ala. He has served admirably the Spartanburg Saints for several years.

BELZONI

East of Belzoni eight miles used to be Honey Island Baptist Church. In 1904 the church had her last supply pastor. Since that time they have had practically no preaching. I went out last Sunday afternoon and preached there by request of some of the people. I went back Monday, Tuesday and Wednesday and preached twice each day. Yesterday morning I baptized twenty-four (24) people—all grown but two—in the Yazoo river. We went from the river back to the school house where the meeting was held, found four members of the original church, five Baptists who left their membership "in the hills," revival the church and started again with 33 members. Others will soon unite with the church by baptism. To God be the praise. The greatest need of the Delta: The gospel of the Lord Jesus Christ.

W. A. SULLIVAN.

Dr. Ray Palmer, evangelist of the Southern Baptist Convention, had just a week of special meetings with the First Baptist Church at Hammond, La., which resulted in 21 additions to the church, mostly by baptism. The weather was hot, but the congregations were good and the interest good from the start.

This is the second series of meetings held here by Dr. Palmer during the past four years. Our people like to hear him, and want to hear him again. His methods are safe and sane and so are his sermons, which are of an unusually high order, and calculated to be permanently helpful to the church and the community.

HOLMAN B. TURNER, Pastor.
Hammond, La.

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A HARVEST RATHER THAN A REVIVAL

Theo. Whitfield, First Church, McComb.

We have had 93 additions this nearly half-year, which is not a bad number, owing to the fact that this field is not one that has a long time been without gleaming, but rather has yielded about a hundred additions a year for the past seven years. However, I was saying we had 72 to join in our recent meeting. I do not know that we had exactly a "revival," but we had at least a "harvest." I myself doubt if you can just set the date, appoint the hour, place, etc., and have a revival sent "to order." A real old fashioned revival is when, without word of man, people begin to cry after God. Blessed is the community that is thus favored of the Lord. But on the other hand, months of real seed sowing, followed by organization and hard work in the gathering, will almost always yield a goodly harvest. About this organizing I wish to speak. There are different ways to prepare for a meeting. The way we did was as follows (all before the visiting preacher came, of course):

1. Three hundred new song books were bought from the Baptist Record. Fresh songs draw people. I used to believe we ought to keep the old books, but now I see that, just as people like a new quarterly and a new sermon, so they want new songs. And now I change song books every two years.
2. Three dozen copies of Torrey's "How To Bring Men to Christ" were bought for members that desired to become expert in that holy art. Also a class was taken through the book.
3. Two Sundays to the Junior department and one Sunday to the Intermediate department the past week

and with chalk and black-board made plain the way of salvation. Pupils were made to look up passages and read them aloud upon the subject. They were cautioned, instructed and warned.

4. Each teacher was given a list of the unsaved in his or her class and told to personally work with them.

5. The pastor made out for himself a list of those people in the community whom he felt the Lord would enable him to save. Here is where a pastor should surpass everybody else as a doctor excels others in healing the sick.

6. Lists of the stray Baptists in our community were made out and given to four pairs of persons with instructions to visit these Baptists and invite them to join.

7. Committees of brethren were appointed—two each—as follows: On the gallery, on chairs in the aisles, on seating and managing the children down front, on distributing the song books, ventilation, outside order and on instructing the candidates to be baptized.

With all we had a blessed time that made us all rejoice.

Editor Record:

So far as I have been able to learn the first Mississippi boy to meet death on the Flanders front was Arthur Hurt Taylor, an alumnus of Mississippi College. It is certain that he was the first graduate of the old college to die for the continued freedom and civilization of the world.

Arthur Taylor, when war was first declared by England, was engaged in newspaper work in Canada, and with a vision that penetrated well into the future saw that the Hun hordes were destined to over-run Europe unless checked by force of arms. What did he do? He never hesitated, but en-

rolled with the first Canadian contingent. He was wounded in the thigh during the first two years of the war, and was at a base hospital about six months. As soon as he recovered he went back to the trenches and on November 6, he was reported wounded and missing from the Flanders front. Later news came to the effect that he had made the supreme sacrifice.

He wrote some beautiful verse while the shot and the shell thundered about him. He declared that the German government had become an international outlaw and that he seriously questioned the right of any country to remain neutral in the premises.

Arthur Hurt Taylor was the son of William and Mrs. Anne Taylor, the latter still living, now at Raymond, Miss. He was born October 15, 1890, in Webster County, Miss. Early in life he professed religion and joined the Baptist Church, and his life was that of a true believer in and follower of the lowly Nazarine.

After graduating at Mississippi College, Arthur Taylor became a member of the college faculty for two years; later he taught school in Louisiana, and in Jasper county, Miss. While he was in college he joined the First Mississippi regiment to go to the Spanish-American war, but like other men in the regiment, only got as far as Chattanooga.

Dr. Hillman Brough, now governor of Arkansas, once told me that he regarded Arthur Taylor as one of the brilliant young men who ever went out from Mississippi College.

I understand that memorial services will likely be held soon after the opening of Mississippi College in honor of the memory of the first alumnus of the college to fall a vic-

tim in a righteous world-wide cause. I know that a brilliant and noble young man made unselfishly and patriotically the supreme sacrifice that the world might be free for democracy and religion.

W. N. H.

"IN MEMORIAM."

On the 7th day of June, 1918, Mrs. James G. Weeks passed to her reward beyond. While her family and friends have lost a jewel, while her church and community has been impoverished. We are confident the kingdom of God has been enriched by her departure from this world.

Mrs. Weeks leaves a husband, three daughters and a sister to mourn her departure, besides a host of friends. To know her was to love her. For many years she was a consistent member of the First Baptist Church and the Women's Missionary Union. While we grieve for her and miss her sweet spirit and helpful council, yet we bow in humble submission to the will of Him "Who doeth all things well."

We express to the bereaved husband and relatives our hearty true sympathy and commend them to the love of our Father whose Infinite Wisdom knows what is best for His children.

MRS. H. W. ALEXANDRIA,
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Two important changes in Literary course on account of the war. 1st, All regular Freshmen receive Home Science without extra charge, as the Government has asked us to place it in the regular course. Students specializing in Home Science take it as an extra. 2nd, Spanish is substituted for German, being taught by Mrs. J. G. Chastain of Mexico.

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Hattiesburg, Miss.

Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

CHRISTIAN OBEDIENCE.

Matt. 4:18-22; John 14:22-24; James 1:22-27.

Lesson for July 28.

motto Text—"If ye love Me, ye will keep my commandments. (John 14:15.)

Lesson Connection—There is the same logical connection between this lesson and the three preceding lessons. The first was on "Beginning the Christian Life." The succeeding three lessons bring before us three fundamental lines of activity which are vitally essential to growth and development in the Christian life, viz.: "Studying the Word of God," "Prayer," "Obedience." Our present lesson presents the last of these great fundamentals to Christian growth.

Our lesson brings together three of the greatest passages in the Bible on obedience. Matt. 4:18-22, was spoken by Jesus, near the Sea of Galilee some time during the first year of His ministry. John 14:22-24 was spoken by Jesus in an upper room in Jerusalem on the evening before His crucifixion. The Epistle of James, from which the third is taken, was written from Jerusalem, by James, the brother of Christ, between A. D. 44 and A. D. 51.

I. The object of Obedience (Matt. 4:18-22.)

We are in the midst of a time when the matter of obedience to authority is receiving tremendous emphasis. One of the unfortunate by-products of a democratic government, either in church or state is a constant tendency to repudiate rightful authority. This tendency is seen in the home, in the school, in the state, in the churches. Our lesson calls us back to consider seriously the Supreme Authority over the lives of men and the response they are required to make.

1. The Supreme Authority.—I think the statement will be found true in every case, that people at least are willing to obey one whom they respect, and whose authority they do not question. Jesus as One who is God, presents Himself as One to be obeyed. He and the Father are one, "and the word which ye hear is not mine but His that sent Me." The authority with which He commands is that of God. The authority in our lesson is not that of a precept but that of a person. If He has commandments to obey they have no force apart from Him. People heard Him speak and noted that He spoke with authority and not as the scribes. He said to Simon and Andrew, "Follow Me." The same command was issued to James and John. They recognized in Him authority to command and felt the characteristic note in His words. The trouble with most men does not lie so much in a lack of respect or reverence for the Master and Lord but rather in the lack of recognition of His authority to command them. The whole question here centers around whose will shall have precedence in my life—His or mine. That question settled, every

other question pertaining to the religious life is easily settled.

2. The supreme response.—The recognition that the Lord is my Master the supreme response is obedience to His will. The men of our lesson are fine examples of unquestioned obedience. It is a high quality Christian character to have reached that point where the will of Christ becomes the supreme law of life, and obedience to His will the supreme law of service. I have quite frequently heard the statement, "I am willing to do His will, if I can find out just what it is. How can I know His will?" Is that one's state of mind? Be careful at this point. There is danger of being self-deceived. I am persuaded that there was never real heart-hunger to know the will of the Lord of one's life, but that one somehow discovered His will when there was absolute willingness to do His will when known. Two or three suggestions as to how to know His will will suffice: (1) A willingness to do Christ's will when known. (2) Study the Word of God diligently to discover His will in precept. (3) Seek His will earnestly in prayer to know it from divine impressions. (4) Obey immediately as much of His will as becomes clear.

II. The Motive to Obedience.—(John 14:22-24.)

There is a possibility of rendering obedience to Christ from various motives. Some obey in order to be saved. Such persons either have a wrong notion of the place and purpose of Christian obedience, or they are not Christians at all. Both may be true. In fact, one who is not a Christian cannot obey Christ at all, only that of belief in order to salvation. Some obey to escape being lost finally. Some obey for reasons of policy. Some obey in order to Christian growth. Others obey for the heavenly reward. But the Master here discloses the all-important and all-inclusive motive to Christian obedience—that of love for Him—"If a man love me, he will keep my words."

1. The personal bond—Love for Christ.—The religion of Christ is grounded on personal relationship and not on ceremonies. It is the relationship of one person to another person. He creates in the heart of His man the bond of personal devotion to Himself. And upon this bond of personal attachment does He rely for the success of His Kingdom work.

2. Love Guarantees Obedience.—If a man loves Christ he will keep His words, if he does not love Him, he will not obey. The guarantee lies in the very nature of love. It is the giving side of the nature. It is not selfish. Love to Christ is the disposition to give to Him what one can. Herein lies the guarantee. If it is present, it gives obedience. If it is not present there is no giving of one's self.

3. Loving Obedience Guarantees fellowship with the Savior.—Many

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times we are at a loss to know why we are cold and out of fellowship with the Lord. His words throw a flood of light on the problem. "If a man love Me, he will keep My words: and My Father will love him, and we will come unto him and make our abode with him." If loving obedience is constant, His abiding is not by spirits and spells.

1. *The Manner of Obedience.*—(Jas. 1:22-27.)

This section of our lesson passage brings before us the manner in which obedience is to be rendered. It is to be done in deed and not alone in bearing. God's truth, of course, is to be heard, otherwise it cannot be understood. Hearing is important, but obedience must not stop there. The word must be acted out in the life. There is a reason for this. Truth heard only is soon forgotten, but truth acted upon strikes deep into the heart and life. It is more clearly perceived through the very act of obedience. Then it becomes intensely personal while one obeys. If I hear only the word of truth, I am likely to find how applicable it is to some folks I know. But when I do the word, I am more likely to consider its application to myself. And it is just this personal element in the truth of God that does one most lasting good. Now this obedience indeed takes two specific directions in the lesson passage. Not that the two things exhaust the ways of obeying God's word, but that they are extremely important lines of obedience.

1. *Bridling the Tongue.*—"He that brideth not his tongue, deceiveth himself." This statement is extremely important. It refers to uncharitable talk about others. We call it "talking about one's neighbors," if you will, or "gossiping." Does not make any difference what form it takes, put a bridle on that tongue—a stiff bit, a severe curb chain, a strong rein. Then give a jerk, if the member gets unruly. A parrot saw a dog lying quietly in the yard. She flew down near by and squalled, "Sic 'em! Sic 'em." The dog raised his head and took in the situation and passed it up without further notice. The parrot was not satisfied with the success her performance and flew down close by the dog again with another, "Sic 'em, Sic 'em!" The dog leaped upon her and pulled her feathers out. The mistress came in presently and inquired of the ragged, crest-fallen bird, "Polly, what on earth is the matter?" "I talked too much," said Polly. Some folks talk too much. James is warning against that fault. "Not to talk too much" is to be a doer of the word. So important is this that the control one has over his tongue determines the quality of his religion whether false or real.

2. *Visiting the Fatherless and widows in their affliction* is another aspect of doing the word, and a most important one. In fact, the inspired writer characterizes this as "pure and undefiled religion before our God." So the Christian who controls his tongue and maintains the right at-

titude toward those in need, though this does not cover every phase of Christian obedience, has measured up to the Christian standard of obedience in two most important particulars.

TEACHING NUGGETS.

1. The proper appreciation of the importance of obeying God is vital. This already has been indicated. The importance is here emphasized. Only one further statement is necessary, and that from God. "To obey is better than sacrifice; to hearken than the fat of rams." This was Samuel's message from God to Saul. Ponder it.

2. *The motive again.*—It is love,

first, last, all the time. Service is empty without it. Listen to Paul: "If I speak with the tongues of men and angels, but have not love, I am become sounding brass or a clanging cymbal.... and if I bestow all my goods to feed the poor and if I give my body to be burned, but have not love, it profiteth me nothing."

MARRIED.

July 10th near Pickens, H. R. Varnado and Mary Ida Montgomery. Mr. Varnado is principal Tunica County Agricultural High School. Dr. T. J. Bailey officiated.

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PLANT WHEAT THIS FALL

The campaign of the Jackson Board of Trade for the planting of wheat by the farmers of the surrounding territory and the installation of a flour mill at Jackson seems to be receiving the most favorable consideration. A number of counties in Mississippi have been planting some wheat and have installed modern flour mills on which flour unsurpassed for whiteness and purity is being ground.

The planting of wheat and the installation of flour mills should become general throughout Mississippi. Unless the farmers plant wheat this fall they may be compelled to go without flour next year. The government is hoarding the wheat from the wheat fields of the great Northwest for our soldiers and sailors and every Mississippi farmer should therefore raise enough wheat to take care of their own families and as much more for their tenants as is necessary. Holy Writ admonishes us that if one provides not for his own and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

The government decision to hoard wheat for our soldiers and sailors and to help feed our Allies and win the war is a commendable one. The lean years must be provided against. This was done thousands of years ago in Egypt when Joseph prevailed upon Pharaoh to anticipate lean years

by hoarding the crops of the fat years. And a precedent embalms a principle.

There seems to be no trouble to raise wheat in Mississippi. It is just as easy as an oat crop. Many splendid patches of wheat have been grown near Jackson the past several years. Fine wheat has been grown at the Baptist Orphanage. The Rankin convict farm has 20 acres of magnificent wheat this year. And the Parchman state convict farm in Sunflower county raised 36,000 bushels on 1,200 acres of land and has installed a model flour mill with the capacity of 50 barrels per day on which to grind some of this wheat for the employees and convicts and the rest will be planted there so far as needed and the prison trustees have wisely concluded to let several thousand bushels of this splendid acclimated wheat seed go to Mississippi farmers in small quantities in order that they may raise wheat and have flour for themselves and family next year. It is gratifying to know that the farmers throughout the state have taken such a deep interest in the planting of wheat and the installation of flour mills. No greater blessing could come to the people. The installation of flour mills will follow the planting of wheat as surely as night follows day.

THE MEETING AT VANCE

Some time last year Brother L. E. Gregory went to Vance and held a meeting, the first that a Baptist ever

held there. The Baptist were grateful in heart that they had the chance to attend a Baptist meeting. It resulted in an organization of a church and many additions to it by baptism as well as by letter. Now there is a strong organization at that place and they rejoice in their worship and pastor who under God brought these good things to them.

The meeting just closed there showed their enthusiasm and consecration to the cause of Christ. They came through the heat from a distance and those near by walked and it was a time of sultry weather. Large crowds greeted us at each service. Eight were baptized and one was received by statement and three or four by letter.

Brother Gregory is doing some of his best work of his life. His field is a great one and he is doing splendidly as is so characteristic of him. He develops them in the fundamentals and so has an enduring foundation. Many places in the Delta where he has done a like work resulted in the building of a house of worship and the church lending out in a larger usefulness in kingdom movements. Blessings on him and his work.

W. R. COOPER.
Memphis, Tenn., July 12, 1918.

RED LICK MEETING.

Our meeting began here on Sunday morning, June 30th. The pastor

preached in the morning, was joined in the evening by Rev. L. Bracy Campbell who for eight days gave us the full strength of his talent as a speaker and his deep consecration as an ambassador for Christ. This was one of the greatest revivals our community ever experienced. Visible results are seven for baptism and two by letter. Among these are seven of the most promising young men in the county. Bro. Campbell left the writer a big war mace in our hearts and an invitation to come back next year. Fraternally,

J. N. MILLER.

VANCELEAVE.

Our meeting at Vanceleave closed last night. The interest was fine. I feel safe to say that in many respects it was the best meeting ever held here. It was a pleasure to have Dr. John T. Christians in our meeting and our home. We thank God for sending him to us. We praise God for his manifold blessings.

L. I. THOMPSON,
Ocean Springs, Miss.

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Next session begins September 17, 1918.

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